

*The
Grande
Ligne
Mission.*



Historical Sketch

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1893
H673

WHY SHOULD I SUPPORT The Grande Ligne Mission ?

Because it was the first French Protestant Mission in the Province of Quebec.

Because it gives the Bible and a pure Gospel to the French Canadians through its colporteurs and missionaries.

Because of the success of Mrs. Scott's Bible work in Montreal, and of our Veteran Colporteurs and Pioneer Missionaries at various points.

Because of the recent events shaking the power of the Priesthood and opening new fields to Gospel truths. See the wonderful work at Maskinongé and the present trials and triumphs of the converts.

Because the Feller Institute always keeps the missionary spirit to the front, as shown in the number of scholars converted each year.

Because it trains workers for the mission field.

Because many French Protestant children being debarred from the only schools in their locality (Catholic) absolutely require such an Institution in which to receive an education.

Because it receives Catholic boys and girls, and, by precept and example, trains them in the better way, which often bears precious fruit.

Because it seeks to secure the *greatest efficiency* in all branches of its work, consistent with the *greatest economy*.

Because of the great need of such a mission in the Province of Quebec, where Bishops and priests assume supreme authority over the Individual, the Home, and the School.

Read the annual report carefully, that you may know more of the work and needs, and remember that with the increased number of scholars and missionaries, and the opening of new fields, such as Maskinongé and Sorel, enlarged contributions are needed.

HISTORICAL SKETCH

OF THE

Grande Ligne Mission

BY

THE PRESIDENT.



GRANDE LIGNE, PROVINCE OF QUEBEC, CANADA.

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INTRODUCTORY.

This Historical sketch of the Grand Ligne Mission was written in response to an invitation from Dr. Wilkins, Editor of the *Young People's Union*, and is now put into Booklet form, for the convenience of busy people, who desire to know somewhat of this Mission.

The earlier history, or "Henrietta Feller, the Founder," is mostly compiled from "The Four Upper Rooms," by Rev. A. L. Therrien, and the Secretary's and other reports have been freely quoted from in other parts of the articles.

GRANDE LIGNE MISSION,

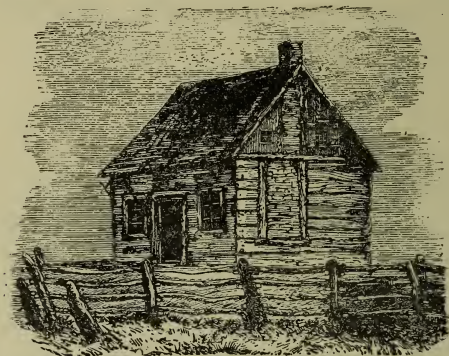
ITS FOUNDER—HENRIETTA FELLER,

1835-1868.

In the year 1834, in Lausanne, Switzerland, a young woman on whose heart rested the burden of a great sorrow, beautiful and comely in form, graceful and most amiable in her manners, endowed lavishly with the rarest intellectual gifts, might have been seen prostrated before God and pouring out her soul before him in terms like these: "Heavenly Father, thou hast taken away from me the dear companion of my life and my only child. Here I am left alone in this desolate home. What does it all mean? What hast thou for me to do? Lord, whither thou leadest I will go." About this time a letter, in the form of an appeal for missionaries, came from Mr. Olivier, a former pastor of this young woman who, with his wife, had come to Canada to do missionary work, but was obliged to return home, on account of ill health, after a stay of only a year in Montreal. Taking this appeal as an answer to her prayers, Henrietta Feller consecrated herself anew to His service, and resolved, before Him, to answer the Canadian call. Feeling she was only following her heavenly father's bidding, taking her earthly possessions with her, she started at her own expense for the new world, trusting in God for the future.

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In the fall of 1835 she landed in New York after a stormy voyage. Sailing up the Hudson river, she landed in St. John, on the 29th October. Neither here nor in Montřreal did she find an opportunity for doing mission work. The priests soon caused all doors to be closed to her.

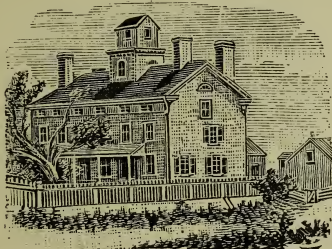


THE LOG HOUSE.

She found her way to a little country place called Grande Ligne, where in a *log house* she commenced her work. In an upper room, partitioned with rough boards, Henrietta Feller, who had been accustomed to the comforts of city life, lived and toiled. She soon succeeded in gathering around her a few children, to whom she taught reading and writing, at the same time carefully instructing them in the blessed truths of the gospel. After school hours, she spent her time visiting the houses of these children, and any house to which she could find access in Grande Ligne, to tell the story of the cross, and give general instructions to the poor Canadian women, who were, like their husbands, in a deplorable state of ignorance and superstition. Hardly

one person in ten could read or write (no wonder this province is called Darkest Canada). Heedless of rain, mud, snow and cold, and undaunted by the opposition she met in many houses, she toiled with the enthusiasm of a Carey, or a Judson, and with the faithful aid of the devoted missionary, the Rev. Louis Roussy, who had come with her, and whose story is scarcely less notable than hers, she laid the solid foundations upon which was soon to be erected the superstructure of the Grande Ligne Mission.

In 1837, after two months' exile, owing to the Canadian Rebellion, the first French Protestant Church ever founded in Canada was organized at Grande Ligne with seven members, to whom nine others were added a few months later. In 1840, a two and a half story 35x50 rough stone building was finished, in which for nearly fifty years hundreds of young people received their only education, and here young and old met in the school chapel to hear the gospel preached.



THE FIRST FRENCH PROTESTANT SCHOOL IN CANADA.

In this building, where Henrietta Feller spent the most part of 28 years of her life, her own room was looked upon by hundreds of grateful hearts as a sacred place. Here many tears, tears of penitence, tears of faith and joy were

shed, and here, too, were spoken many parting words when "the boys" came to bid adieu to their benefactress. They seldom, if ever, went away without bending the knee in prayer with her, and without shedding tears of regret to leave one so good and true. Here, too, came from near and from far, heads of families, mothers and fathers, to seek advice and sympathy in their cares and trials, and here also the missionaries themselves were wont to come to refresh their hearts and strengthen their courage by holding sweet converse with their "Mother in Israel." Space will not permit referring in detail to the conversions of two priests and several notable men, nor of the trials and persecutions in doing evangelistic work during all these years, in several towns and counties where mission stations were finally established.

In the month of March, 1868, in her room, Mme. Feller lay on her death bed. She spoke comparatively little, but she seemed deeply engaged with her own thoughts. What, think you, was the burden of these thoughts, knowing, as she did, that the end was near? She could think that for the little log house in which she began her work, had been substituted two large and substantial stone buildings, into which were admitted annually 70 to 80 young people who came there to receive instruction in the ordinary branches of education, and especially in biblical truths. She could think that to the little congregation which worshipped, thirty years before, in the lower part of the little log house, had been added no less than twenty other congregations where the gospel of Christ was more or less regularly preached, and also of twelve organized churches which had been added to that of Grande Ligne. She could think of over 1,500 young people as having passed from one to five years in the schools of the Mission, many of them occupying respectable and even eminent positions in the church

and in the world as ministers, evangelists, professors, teachers, physicians, lawyers and journalists. She could also think of thirteen hundred people having made a public profession of their faith in Christ by baptism, and four thousand Roman Catholics who, since the establishment of the mission, and through its instrumentality, had renounced the errors of their church to accept the Bible as their only rule of faith. Surely she could say, with the aged Simeon in the Temple, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

FROM DARKNESS TO DAWN,

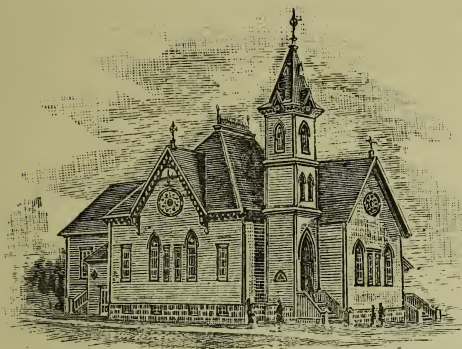
1868-1885.

The evangelization of Roman Catholics in the Province of Quebec was and is beset with peculiar difficulties,—the priesthood have ruled and moulded the people according to their will.

The people were, and to a large extent still are, ignorant, poor, superstitious, and much prejudiced against Protestants. Against such odds few women have so impressed their character on any cause by self-sacrificing devotion, and intense earnestness, as has Henrietta Feller on the Grande Ligne Mission. Her influence was well nigh all powerful. How could it be otherwise? The majority of the converts at every station had come under her personal care. The Mission boys and girls spoke of her as of the kindest of mothers. Her heart was as large as the Grande Ligne Mission. Her death was a great blow to the cause. The most her helpers had the courage to hope for was that the Mission might maintain its ground. It is a sign of weakness in any cause, and especially in missions,

to depend too much upon one person. The absence of the founder and leading spirit of the Mission began to show itself in various ways. Quebec Station was abandoned for want of men and means. The stations in Northern Vermont were passed over to the American Baptist Home Mission Society. Some of the old laborers, Revs. Cyr, Rossier and J. N. Williams, left to take up the work in the United States; while Revs. Lafleur, Riendeau, Brouillet and others remained, and are held in great honor by the younger workers now in the field.

A school for girls had been located by Mme. Feller at Longueuil (opposite Montreal), and the boys' school at Grande Ligne. These schools were from 1868 to 1878 maintained with varied success on account of the frequent change of Principals, and we regret to say that for at least one year the school at Grande Ligne was entirely closed. In 1878 the building at Longueuil was sold, and in 1880, forty years after the first building was erected, the girls' building or wing at Grande Ligne was completed. Rev. Louis Roussy, though quite feeble, was permitted to see the opening of the new building, but was soon called to his great reward. Prof. Roux, who had charge of the girls' school, now became principal and, though with limited means and few teachers, an efficient school was well maintained. The Mission was forced by the stern question of economy to try the problem of a mixed school. We record with thankfulness that from that day to this, it has been found an unqualified success. During the first winter of the joint school, 43 persons, including villagers, were converted, baptized and added to the church. The divine hand was also seen in other ways during the next few years. Very comfortable parsonages were erected at Roxton Pond and South Ely, and pretty and commodious churches at Grand Ligne and Montreal. Large contributions to all these came from French converts, who gave willingly what they could.



CHURCH AT GRANDE LIGNE.

During these ten long years of darkness, sadness and discouragement, God was not forgetful of his cause, the sons and daughters of the converts were being educated in Christian homes under a different environment of religious instruction. God was preparing his workmen. He had been growing boys, and now from these boys he was growing men, a new generation of men that breathed the same God-given spirit of devotion and sacrifice that had been seen in Henrietta Feller. These men entered some of our best schools of learning, McGill, Newton and Woodstock. (About most of the persons mentioned in this narrative, an interesting missionary story might be written.) Thirty-five years ago the Therriens began to read the Bible; they were a sterling family—God called them out of Romanism. Their history has many thrilling incidents that would make a separate chapter. Two of the boys became ministers. One, the Rev. A. L. Therrien, was called to the pastorate of the Grande Ligne Church on the death of Mr. Roussy. Many conversions followed. Mr. Therrien has been for the past

seven years pastor of the French Baptist Church in Montreal, and has baptized over thirty converts from Roman Catholicism, during the past two years. In 1884 there graduated from McGill University with high honors, Rev. M. B. Parent, B.A., now pastor of the Grande Ligne Church, and Rev. G. N. Masse, B.A., now principal of the Feller Institute, or Academic School, at Grande Ligne. Following these came A. E. Masse, A. J. Lebeau, (and more recently others), all of whom have devoted themselves enthusiastically to the work. In many places Romanists now came to look upon Protestantism as a religion as good as their own, and some admitted that it was purer and surer to save. What progress! Not long since they looked upon the missionaries as agents of the devil, come to destroy the only true religion.

The fiftieth anniversary approaches, the dawn appears.

THE NEW ERA,

1885-1890.

The Jubilee gathering at Grande Ligne in October, 1885, was a great event in the history of the Province of Quebec. Three days were devoted to reminiscences, addresses, encouragements and prayers. Is it any wonder that the missionaries, and especially the younger ones went forth with new zeal and enthusiasm, and that friends who witnessed the event determined to render greater help to the work? A revival immediately followed—the sound on the top of the “Mulberry trees” was heard—God was preparing the way. Changes in the personnel of some of the pastors and teachers soon followed, the older giving place to the younger and more vigorous.

For more than fifty years the distribution of the Bible had been attended with great discouragements. Here and

there one was received, but under the ban of the Bishop, the people, forbidden of the priests and held in ignorance, were afraid to look at the Book. Time worked changes so that at length under the influence of Protestantism more of the young people had learned to read. In the Spring of 1887, there was in one of the hospitals of Montreal a French woman, sick, given up by friends, and nigh unto death. She prayed for health that she might give the Bible to her own people. God answered her prayer. In a marvelous way she was raised up and in a few weeks this frail woman, Mrs. Scott (a French woman with an English name), went forth to the work.

In eight months she sold 412 Bibles and Testaments, read to Romanists 930 chapters and visited thousands of families.

She was denounced by Bishop and Priest, and even by the Press, but she continues, though quite frail, in her blessed work to this day.

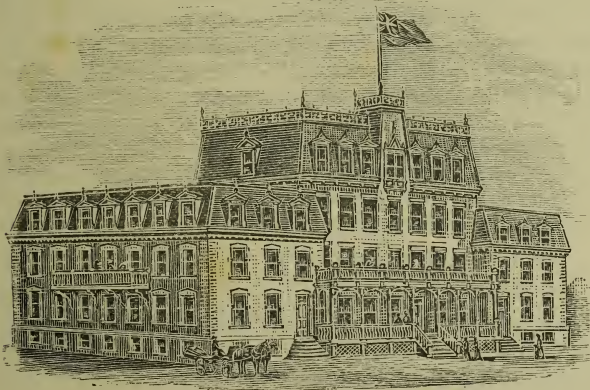
The Mission Board felt that God was saying, *Prepare the way to go forward*. The school buildings were far too small to accommodate those seeking an education, or to prepare the gospel workers and future preachers. The building erected in 1840 was a primitive structure without modern conveniences, over thirty wood stoves were required to heat this and the girls' wing. A resolution was passed to re-model and enlarge the buildings and to try and obtain \$100,000 as an endowment, thus enabling the Board to devote the yearly contributions to evangelizing and colporteur work. All this and much more was set forth in a circular issued early in 1888, and sent out by thousands among the churches. The Rev. A. G. Upham, then Pastor of Olivet Baptist Church, Montreal, now of the First Church, Cleveland, Ohio, was President of the Board, and was a tower of strength in all these progressive stages of

the Mission. The old act of incorporation was amended, the powers enlarged, the number of Directors increased to fifteen, and the act made to harmonize with the Mission's now thoroughly Baptist principles. By the first of January, 1890, the subscription to Building and Endowment amounted to \$35,000, and plans for the necessary changes had been made. On the 31st of January, three business men of the Board went to Grande Ligne with the architect and contractors to finally approve and sign the contracts. In the midst of discussing the plans there came a cry of Fire! Fire! Fire! A spark from a chimney had caught in the sparrows' nests which filled the cupola of the old building. A strong south wind forced the smoke and flame down into the rooms. In vain was the attempt to either put out the fire or save aught. The scholars fled without caps and not one of the boys secured anything except his own classroom apparel. The writer returned to the sitting room within three minutes of the first cry, but found the room already ablaze and fled for his life. The three connecting doors leading into the attached girls' building had been closed, but as they were only wood, and the cornices of the roof and the windows were all exposed, it seemed as if the beautiful girls' building must go also. Some kind friend, in the goodness of his heart, many years previously had donated a somewhat ponderous bell (though the Mission sadly needed the money). The cupola was strengthened to hold it; often had it made the building tremble as it sounded forth the call to service, but never did it do such good service as at this moment. The old steep shingle roof lifted and rocked over the fierce raging flames until the timbers, weakened by the fire, fell beneath the weight of the bell and carried the roof crushing into the firmer stories below. The boys had already been organized into a fire brigade by the members of the Board and Teachers. The

connecting doors had been covered with six or eight wet bed quilts, and snow piled to the top. Water was now handed by pails to the roof of the girls' building. More than a score of times it caught fire, but the boys, encouraged on, fought it back, and never were a happier lot than they, when a few hours later all danger of the destruction of the girls' buildings was over.

What meant this? The school must close for the balance of that year. The insurance did not cover the loss, new buildings would be much more expensive than repairing old ones, but they would be much better and larger and more comprehensive for future work and additions.

New plans were made, friends came quickly forward with additional subscriptions, and the new building was ready for occupation on the 1st of October, 1890.



FELLER INSTITUTE, GRANDE LIGNE, P. Q.

The right wing is not yet erected as shown in the engraving, and the endowment is hardly \$30,000. Perhaps the Baptist young men of America will undertake to furnish the \$25,000 necessary for this wing, and thus help in this great work of leading souls to Christ, and at the same time educate the young people so they may preach the gospel and give the Bible to their own race.

THE PRESENT WORK,

1890-1893.

The Mission School at Grande Ligne (now named the Feller Institute), has been historically a pentecostal, and hence a sacred place. In this respect would the glory of this latter house, so much larger and with all modern comforts, be equal to that of the former? We have closed the third winter's school in the new buildings. Principal Masse, with his energetic, devout wife and noble band of teachers, have waited on God and received the promise each year. More than seventy pupils have been converted—of this number ten were Roman Catholics. Beyond this many have received the word of truth, which will yet bear fruit. The full extent of the influence of this school on the Province, and these scholars upon their homes and friends, can only be fully understood and appreciated by those who have for many years watched the course of Romanism in the Province of Quebec.

A NEW MISSION STATION.

The Roman Catholic Bishop usually assumes the right to decide about the size and cost of churches and parsonages, under formalities through the local priest and his self-appointed three trustees, and then to legally tax the land and houses of Catholics to build them. Thus in 1890, at Maskinonge, a Parish (township) some 75 miles from Montreal

(where there was but one Protestant), it was resolved to put up buildings costing \$75,000. The Parish is about seven miles square, inhabited mostly by small farmers, there being in it but two small villages containing 250 people each. A portion of the Parish on the east side of the river Maskinonge revolted, a hundred families protested, and several families sent into the church their resignation. This resignation is necessary in order to relieve a Roman Catholic of the various forms of taxes and tithes imposed by the church, and by this course, in the sight of the law, he is no longer a Roman Catholic, and from the Romanist standpoint he becomes a Protestant. The hundred protesters hurriedly put up a rough church building, or chapel, hoping to bring the church to their side, or to divide the parish. The priest who came as they supposed to bless the building, sent consternation among this devout and religious, but superstitious and timid people, by pronouncing curses upon it. Bells, cattle, buildings, everything is blessed by the priests—what he blesses is blessed, and what he curses is cursed. Implicit obedience to the church is one of the first lessons taught and insisted upon. How could a devout Romanist take an independent position against such a curse? In July, 1891, one of the Grande Ligne missionaries, Rev. Adam Burwash, an Englishman who speaks French, visited the place and found a few persons ready to listen to him. In September or October they were ready to ask questions and hear the Word explained, and in November the missionary was asked to conduct a service in the cursed chapel. The scene can be better imagined than described. Not one of them had ever been in a Protestant church, and the missionary knew little of Catholic forms, but God gently helped the people out of darkness into light. The preacher stood before the altar which was adorned as usual with pictures and statues,

For several minutes all was silence, except as the people in low whispers repeated the prayers they had learned, and counted their beads to indicate the number of prayers said. Then followed a simple service of hymns, prayer, reading and explanation of the Scriptures suitable to their limited knowledge. From that day to this with one exception, services have been held every Sunday in the cursed chapel. The priests warned and threatened and finally visited each family, trying all their usual methods; but those who had received the truth into good and honest hearts were unmoved. On August 25th, 1892, in the presence of over 200 Catholics, composed of men for the most part, one woman and ten men were baptized;—ten men of intelligence, good physique and manly bearing, one being the leading merchant in the village, the youngest was 25 and the oldest over 60, seven were married and heads of well-connected families. One has a son, another a brother, a third a cousin who are priests, still another whose sister is a nun. Great efforts have been made by letter and personal effort to dissuade or weaken this noble band, who have been formed into a Baptist Church. Letters from priests and others to the converts and the replies thereto have been published in French, forming a neat 125 page pamphlet, and have created some excitement in several Catholic parishes when distributed. The board are having it translated into English for the benefit of those who wish to know how to meet many leading Catholic sophistries and arguments. The wives of several of the members have since been converted, the general interest continues, and a number will no doubt be baptized this summer. The present building is too large and uncomfortable, and its ownership is in a very complicated state. Many devout Catholics would come to a church built by Protestants who would not attend the cursed

building. The Mission proposes assisting the church to about \$3,000, towards a suitable place of worship and a parsonage as soon as sufficient special contributions for that purpose are received.

PERSECUTIONS.

The missionaries and converts suffer many persecutions and privations ; for instance, at Maskinonge, the refusal to sell the missionary land, or rent him a house, or allow any Catholic girl to work for his wife. The shrewdness with which one of the farmer converts secured a prominent lot in the village for church and parsonage, quite took the priest by surprise, and when the lot is built upon, will make the missionary independent. On another of the mission fields, a woman recently converted is now sick in bed ; she refused to receive the Sacrament or any ministrations from the priest, so he has persuaded her husband to take away her Bible and not allow any one to see her alone. Bibles are sometimes seized and burned. Converts find it almost impossible to secure employment. Families are completely cut off from relatives and friends. Children are disowned by father and mother. Even at the best, they are social outcasts. In France or India the converts stay at home and somehow fight the Christian battle out. Their light *must shine* and their influence is felt, but here many seize the opportunity of moving to the United States. This Mission seeks to form communities or neighborhoods as far as possible, where the converts may help each other, but it is a great fight ; much time and patience, and sometimes loans of money are needed.

THE FIELD AND ITS OUTFIT.

There are more than a million of Roman Catholics in this Province who have never heard the pure Gospel, most of them have never read the Bible, and in this sense are as

much in need of the gospel as the people in India. There are many counties with scarcely a Protestant resident.

Our pioneer missionary and veteran colporteur have been for some time in Sorel, where they are meeting with considerable success and encouragement. Eight Catholics are ready for Baptism and no doubt the seed is working in many hearts.

There are seven teachers in the Feller Institute ; there are eleven missionaries and their wives, three colporteurs and two Bible women now at the various Mission stations. This summer six or seven students enter the work as missionaries, colporteurs or Bible women, all but one for vacation only.

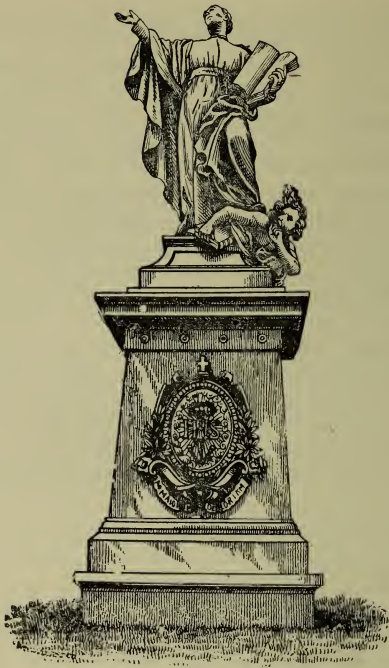
A primary, or the ordinary country public school is established at each mission station, and the Protestant school tax goes to the support of this school. Catholics to some extent attend these schools (in one school half the scholars are Catholics), and thus the way is prepared for their attendance at the Feller Institute.

The Institute is a necessity as an academic school for French Protestant children, and as a training school for our colporteurs and missionaries. Over 50 pastors, evangelists, colporteurs and Bible women are now at work for Christ, who have graduated from this place.

The Grand Ligne Mission is the *oldest French Protestant mission in North America*. Never was it more needed than to-day in the Province of Quebec where bishops and priests assume supreme authority over the individual, the home and the school. Twenty thousand dollars per annum are now being used to meet the expenses of all departments of the work ; *fifty thousand* would not suffice to meet the *great need*. The school, or Feller Institute, costs about \$7,000 a year. The principal and his wife receive a salary of \$400 !! and the other teachers down to

\$150 a year. How is this for sacrifice to the cause of missions from men who can write B. A. and M. A. after their names, and are born teachers as well as enthusiasts. In round figures the scholars contribute \$3,000, endowment and scholarships, \$2,000, and the balance comes from the general fund. The buildings, repairs and furnishings of 1890 cost \$30,000, about \$20,000 is invested in mortgages and bonds, \$10,000 remains in farm property, and \$5,000 is not yet paid in. Leading pastors and business men in the province who are lovers of foreign and home missions are on the board of directors, or intensely interested in the work.

We would put the Bible in the place of the Pope, and Jesus Christ in the place of the priest in every French home in the province. This work has a glorious past, and there is promise of a far more glorious future. Much of the political and religious future of this continent depends upon what Christians of the United States and Canada, both East and West, are ready and willing to do in giving the gospel to the French Roman Catholics of the Province of Quebec.



IGNATIUS LOYOLA CRUSHING OUT THE SPIRIT OF THE
PROTESTANT REFORMATION.

(The Man and the Bible.)

This Statue stands facing the main entrance of the Jesuit Retreat, St. Foye Road, Quebec City, and in this public way exhibits their attitude towards Evangelical Christianity to-day.

Extracts from the only Authorized English Catechism of the R. C. Church for the Province of Quebec, sold by Jas. A. Sadlier, Montreal :—

PAGE 25.—*Q.* What is the mass?

A. The Sacrifice of the Body and Blood of Christ which are *really present* under the appearance of bread and wine, and are offered to God by the Priest for the living and *the dead*.

PAGE 26.—*Q.* What is Penance?

A. A sacrament by which sins are forgiven which are committed after Baptism.

PAGE 54.—*Q.* Why then do we pray before the Crucifix and before the images and *relics* of the saints?

A. Because they enliven our devotion, remind us of Christ and His Saints; also encourage us to imitate their virtues and good works.

PAGE 77.—*Q.* Will the Penance enjoined in Confession always satisfy for our sins?

A. No; but whatever else is wanting may be supplied by indulgences and our own penitential endeavors.

Q. What does the Church teach concerning indulgences?

A. That Christ gave power to the Church to grant indulgences, and that they are *most useful* to Christian People.

The Scapular worn by many Romanists is a relic, usually a small bit of some garment of a saint.

Here are the advantages as issued by the Redemptorists :—"The special advantages are expressed in these words made use of by the blessed Virgin to St. Simon Stock on the 16th July, 1251 : Receive, beloved son, the Scapular of thy order ; it is a mark of the privilege I have obtained for thee and all the children of Carmel. Whosoever dies while wearing this habit shall be preserved from eternal pains. It is a sign of salvation, a safeguard in danger, and a pledge of peace and eternal alliance." It is then a pious belief that our Blessed Lady, in fulfilment of this promise, will so specially watch over those who piously wear this Scapular in her honor, as to obtain for them the grace of perseverance in God's friendship, or at least that of sincere conversion before they leave this life, and thus be saved from the punishment of the reprobate. Then follows a list of prayers and indulgences—the indulgences may be used by the living or donated to the souls in purgatory.

MORTON, PHILLIPS & CO., PRINTERS, MONTREAL.

SHALL I CONTRIBUTE

TO

The Grande Ligne Mission

WHEN ? AND WHY ?

ESTIMATE OF EXPENSES,

From October 1892, to October, 1893-

| | | |
|--|-----------|----------|
| Feller Institute, Grande Ligne | - - - | \$ 6,700 |
| Missionaries, Colporteurs and Bible Work | - - - | 10,300 |
| Printing, including Tracts and Books | - - - | 1,000 |
| Miscellaneous | - - - - - | 500 |
| Repairs and Insurance | - - - - - | 300 |
| Secretary and Expenses Collecting | - - - | 1,500 |
| Postage and Discount | - - - - - | 200 |

\$20,500

SPECIAL NEEDS.

| | |
|--|-----------|
| For Maskinongé Chapel and Manse | - \$3,500 |
| For Principal's residence at the Feller Institute, Grande Ligne | - - 3,500 |

Ask your Church Treasurer for the Grande Ligne printed Envelope, in which to put your Offering.

If you desire copies of this sketch and also of the pamphlet, "Correspondence of Priests and others with the Converts at Maskinongé," or if you have not an Annual Report, or want any information, write to

JOSEPH RICHARDS,

Treasurer,

114 St. Peter Street, MONTREAL.

